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K^canterbury, A Province of Convocation
R E P O R T

**OF THE
COMMITTEE**

**OF THE
Lower House of CONVOCATION,**

Appointed to draw up a

REPRESENTATION

To be Laid before the

Arch-Bishop and Bishops
of the Province of *Canterbury*;

Concerning several

Dangerous POSITIONS and DOCTRINES
contained in the Bishop of BANGOR's
Preservative, and his Sermon preach'd
March 31. 1717.

Read in the LOWER-HOUSE May 10, 1717.
and Voted, *Nemine Contradicente*, to be Receiv'd
and Entred upon the Books of the said House.

Publish'd from the Original REPORT.

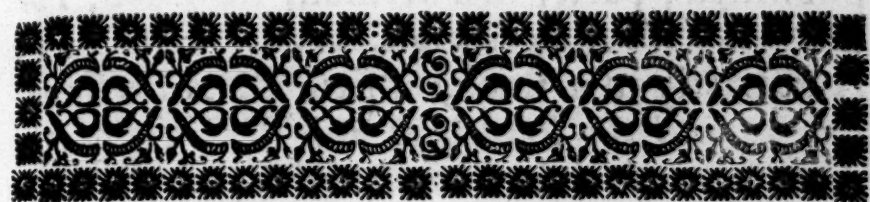
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L O N D O N :

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The **COMMITTEE** *appointed to*
draw up this **REPORT**, *were,*

Dr. MOSSE, } Dean of { *Ely.*
Dr. SHERLOCK, } *Chichester.*
Dr. CANON, } Archdeacon of { *Norfolk.*
Mr. SPRATT, } *Rocheſter.*
Dr. DAVIES, } Proctor for the { *St. Aſaph.*
Mr. BARRELL, } Chapter of { *Rocheſter.*
Dr. FREIND, } Proc. Cler. { *Oxon.*
Dr. BISSE, } *Heref.*
Dr. DAWSON, } *Sarum.*



To His GRACE the
 Lord Archbishop of *Canterbury*,

And to the LORDS the

B I S H O P S

OF THE

Province of CANTERBURY,

In CONVOCATION Assembled,

This REPRESENTATION *from the*
 CLERGY of the Lower House of
 CONVOCATION,

Humbly Sheweth,

THAT, with much Grief of Heart,
 We have observ'd, what, in all
 dutiful Manner, We now Re-
 present to Your GRACE and
 Your LORDSHIPS, That the
 Right Reverend the Lord Bishop of *Bangor*,
 hath given great and grievous Offence, by
 certain Doctrines and Positions by him lately

published; partly in a Sermon, intituled, *The Nature of the Kingdom or Church of CHRIST*: And partly in a Book, intituled, *A Preservative against the Principles and Practices of the Non-Jurors both in Church and State.*

The Tendency of the Doctrines and Positions contain'd in the said Sermon and Book, is conceiv'd to be,

- (1.) *First*, To subvert all Government and Discipline in the Church of CHRIST, and to reduce his Kingdom to a State of *Anarchy* and *Confusion*.
- (2.) *Secondly*, To impugn and impeach the regal Supremacy in Causes Ecclesiastical, and the Authority of the Legislature, to inforce Obedience in Matters of Religion, by Civil Sanctions.

The Passages in the Sermon and Book afore-said, which are conceiv'd to carry the evil Tendency express'd under the first Article, are principally these that follow :

SERMON, At Page II. *Octavo Edit.*

His Lordship affirms,---“ As the Church of
 “ Christ is the Kingdom of *Christ*, He him-
 “ self is King : And in this it is implied, That
 “ He is himself the sole Lawgiver to his Sub-
 “ jects, and Himself the sole Judge of their
 “ Behaviour, in the Affairs of Conscience and
 “ eter-

“ eternal Salvation : And, in this Sense there-
 “ fore, his Kingdom is not of this World ;
 “ That he hath, in those Points, left behind
 “ him no visible humane Authority, no Vice-
 “ gerents, who can be said, properly, to sup-
 “ ply his Place ; no Interpreters upon whom
 “ his Subjects are absolutely to depend ; no
 “ Judges over the Consciences or Religion of
 “ his People.” This Passage seems to deny
 all Authority to the Church, and, under
 Pretence of exalting the Kingdom of *Christ*, to
 leave it without any visible humane Authority
 to judge, censure, or punish Offenders, in the
 Affairs of Conscience and eternal Salvation.

Which will be confirm'd by the Passage next
 to be produc'd, Page 15, 16.— “ If therefore
 “ the Church of *Christ* be the Kingdom of
 “ *Christ* ; it is essential to it, That *Christ* him-
 “ self be the sole Law-giver, and sole Judge of
 “ his Subjects, in all Points relating to the Fa-
 “ vour or Displeasure of Almighty GOD ; and,
 “ That all his Subjects, in what Station soever
 “ they may be, are equally Subjects to him ; and
 “ that no One of them any more than another,
 “ hath Authority either to make new Laws
 “ for *Christ*'s Subjects, or to impose a Sense
 “ upon the old Ones, which is the same thing ;
 “ or to judge, censure, or punish the Servants
 “ of another Master, in Matters relating pure-
 “ ly to Conscience or Salvation. If any Per-
 “ son hath any other Notion, either thro' a
 “ long Use of Words with inconsistent Mean-
 “ ings, or through a Negligence of Thought ;
 “ let

“ let him but ask himself, Whether the Church
 “ of *Christ* be the Kingdom of *Christ* or not:
 “ And, if it be, Whether this Notion of it
 “ doth not absolutely exclude all other Legisla-
 “ tors and Judges, in Matters relating to Con-
 “ science or the Favour of GOD; Or, Whether
 “ it can be his Kingdom, if any mortal Men
 “ have such a Power of Legislation and Judg-
 “ ment in it.”

To the same Sense he speaks, *Page 25.*—

“ No one of his Subjects is Law-giver and
 “ Judge over others of them, in Matters re-
 “ lating to Salvation, but He alone.”

If the Doctrine contained in these Passages
 be admitted, there neither is, nor hath been,
 since our Saviour's Time, any Authority in the
 Christian Church, in Matters relating to Con-
 science and Salvation; not even in the Apo-
 stles themselves: But all Acts of Government in
 such Cases, have been an Invasion of *Christ's* Au-
 thority, and an Usurpation upon his Kingdom.

To which Effect his Lordship further ex-
 presses himself, *Page 14.* “ When they (*i. e.*
 “ any Men on Earth) make any of their own
 “ Declarations or Decisions, to concern and
 “ affect the State of *Christ's* Subjects, with re-
 “ gard to the Favour of God: This is so far
 “ the taking *Christ's* Kingdom out of his
 “ Hands, and placing it in their own. Nor
 “ is this Matter at all made better, by their
 “ declaring themselves to be Vicegerents, or
 “ Law-makers, or Judges under *Christ*, in order
 “ to carry on the Ends of his Kingdom.

Which

Which Words are not restrain'd to such Decisions, as are inconsistent with the Doctrines of the Gospel ; as appears, not only from the general Manner in which he hath express'd himself, but from his direct Words, *Page 15.*
 “ And whether they happen to agree with
 “ him, or to differ from him, as long as they
 “ are the Law-givers, and Judges without any
 “ Interposition from *Christ*, either to guide or
 “ correct their Decisions, they are Kings of
 “ this Kingdom, and not *Christ Jesus*. ” —

Whether these Passages exclude the sacred Writers, as well as others, from making Decisions, and interpreting the Laws of *Christ*, Your Lordships will judge by a Passage, *Page 12.* —
 “ Nay, whoever hath an absolute Authority to
 “ interpret any written, or spoken Laws, it is
 “ He who is truly the Law-giver, to all Intents
 “ and Purposes, and not the Person, who first
 “ wrote or spoke them.” When a Distinction is made between the Interpreters of the *written* and *spoken* Law, the sacred Writers *only* can be meant by the Latter: *Others* have had the *written* Law ; *They only*, of all Interpreters, heard it spoke by *Christ*. And his Lordship has left us only this Choice, either to deny their Authority to interpret the Laws of *Christ*, or to charge them with setting up for themselves, in opposition to their Master.

These Doctrines naturally tend, to breed, in the Minds of the People, a Disregard to those who are appointed to rule over them : Whether his Lordship had this View, the following

lowing Passages will declare, *Page 25.*——

“ The Church of *Christ* is the Number of
 “ Persons, who are sincerely and willingly
 “ Subjects to him, as Law-giver and Judge,
 “ in all Matters truly relating to Conscience,
 “ or eternal Salvation. And the more *close*
 “ *and immediate* this Regard to him is, the more
 “ certainly, and the more evidently true it is,
 “ that they are of his Kingdom.” And *Page*
 31. “ If *Christ* be our King, let us shew our
 “ selves Subjects to him alone, in the great
 “ Affair of Conscience and eternal Salvation:
 “ and without Fear of Man’s Judgment, live
 “ and act, as becomes those, who wait for the
 “ Appearance of an all-knowing and impar-
 “ tial Judge; even that King, whose *King-*
 “ *dom is not of this World.*”

To these Doctrines his Lordship’s Description
 of a Church doth well agree: He asserts *Page*
 17.——“ That it is the Number of Men, whe-
 “ ther small or great, whether dispersed or
 “ united, who truly and sincerely are Subjects
 “ to *Jesus Christ* alone, as their Law-giver
 “ and Judge, in Matters relating to the Fa-
 “ vour of GOD, and their eternal Salvation.”
 And *Page 24.*——“ The grossest Mistakes in
 “ Judgment, about the Nature of *Christ*’s
 “ Kingdom or Church, have arisen from hence,
 “ that Men have argued from other visible
 “ Societies, and other visible Kingdoms of this
 “ World, to what ought to be visible, and
 “ sensible in his Kingdom.” And *Page 25.*
 “ We must not frame our Ideas from the
 “ King-

“ Kingdoms of this World, of what ought
 “ to be, in a visible and sensible Manner, in
 “ His Kingdom ”.

Against such Arguings from visible Societies, and earthly Kingdoms, his Lordship saith, our Saviour hath *positively warned* us, Page 25. and yet the Scripture-Representations of the Church, do plainly express its resemblance to other Societies, in many respects. And we presume, his Lordship could not be ignorant of the 19th Article of our Church, Intituled, *Of the Church*, viz. **The visible Church of Christ is a Congregation of faithful Men, in the which the pure Word of God is preached, and the Sacraments be duly administred, according to Christ's Ordinance, in all Things that of Necessity are requisite to the same.** Tho', in disparagement of this Article, by himself solemnly and often acknowledged, he asserts, Page 10.— “ That the Notion of the Church
 “ hath been so diversify'd, by the various
 “ Alterations it hath undergone, that it is
 “ almost impossible, so much as to number
 “ up the many inconsistent Images, that
 “ have come, by daily Additions, to be unit-
 “ ed together in it.

We wish, that in his Lordship's Account, no Images, necessary to form a just and true Notion of the Church, had been left out; He omits even to mention the Preaching the Word, or Administring the Sacraments: One of which, in the Words of the 27th Ar-

ticle of our Church, is a Sign of Regeneration, or new Birth, whereby, as by an Instrument, they that receive Baptism rightly, are grafted into the Church. We could wish also, that his Lordship, whilst he was writing on the Subject of the Power of the Church, had remember'd his solemn Profession, made at his Consecration, in which he promised " by the Help of GOD, to correct and punish, according to such Authority " as he hath by GOD's Word, and as should " be committed to him by the Ordinance of " this Realm, such as be unquiet, disobedient " and criminous, in his Diocese.

Your Grace and Your Lordships have seen the Tendency of the Doctrines, in the *Sermon*, to throw all Ecclesiastical Authority out of the Church. We now proceed to shew that the Doctrines, before delivered in the *Preservative, &c.* have the same Tendency.

Where, not to trouble Your Lordships with the Contempt thrown on a Regular Succession of the Ministry, and of Your own Order in particular, for which his Lordship has found no better Words, than *Trifles, Niceties, Dreams, Inventions of Men, &c.* we observe, That as, in the *Sermon*, all Rulers and Judges in the visible Church are laid aside; so, in the *Book*, all Church-Communion is render'd unnecessary, in order to intitle Men to the Favour of GOD; and every Man is referr'd, in these Cases, to his private Judgment, as that which will justify even the worst Choice he can make. Which

Which strange Opinion his Lordship grounds on what he calls a *Demonstration in the strictest Sense of the Word*, in Paragraph. Page 89, 90. — Which is, indeed, nothing but the common and known Case of an erroneous Conscience, which was never, 'till now, allow'd wholly to *justify* Men in their Errors, or in throwing off all the Authority of lawful Governours; for this is putting all Communions on an equal Foot, without regard to any intrinsick Goodness, or whether they be Right or Wrong; and making every Man, how illiterate and ignorant soever, his own sole Judge and Director on Earth, in the Affair of Religion.

The Use his Lordship intends from this Doctrine, is express'd, Page 90. " Every One " may find it in his own Conduct to be true, " That his Title to GOD's Favour, cannot " depend upon his actual being or continuing " in any particular Method, but upon his " real Sincerity in the Conduct of his Conscience, and of his own Actions under it ". And Page 91. is laid down this general Proposition, " The Favour of GOD follows Sincerity, consider'd as such; and consequently, equally follows every equal Degree of Sincerity. "

If Sincerity as such [*i. e.* meer Sincerity] exclusive of the Truth or Falshood of the Doctrine, or Opinion, be alone sufficient for Salvation, or to intitle a Man to the Favour of GOD; if no one Method of Religion be,

in it self, preferable to another; the Conclusion must be, that all Methods are alike, in respect to Salvation, or the Favour of GOD.

His Lordship has applied this Principle himself, in a Point of the tenderest Concern to the whole Reformation; and in Virtue of it, has left no Difference between the *Popish* and our reformed Church, but what is founded in personal Perswasion only, and not in the Truth of the Doctrines, or in the Excellency of one Communion above the other. The Place we refer to, is at Page 85. “What
 “ is it that *justify’d the Protestants*--- in setting
 “ up their own Bishops? Was it, That the
 “ *Popish* Doctrines and Worship were actu-
 “ ally corrupt, or that the Protestants were
 “ perswaded in their own Consciences, that
 “ they were so? The Latter without doubt:
 “ As appears from this *Demonstration*; Take
 “ away from them this Perswasion, they
 “ are so far from being justify’d, that they
 “ are condemn’d for their departure; give
 “ them this Perswasion again, they are
 “ condemn’d if they do not separate: Or,
 “ in another Manner, suppose a Papist
 “ not perswaded of that Corruption to se-
 “ parate, he is, for the Want of that *Per-*
 “ *swasion alone*, condemn’d: Suppose a Pro-
 “ testant, or one thoroughly perswaded of
 “ that Corruption, to separate, and he is
 “ justify’d in so doing; or not to separate,
 “ and he is condemn’d”. From this pretend-
 ed

ed Demonstration his Lordship infers, " If
 " this were duly and impartially consider'd,
 " it would be impossible for Men, to un-
 " christian, unchurch, or declare, out of
 " GOD's Favour, any of their *Fellow-Crea-*
 " *tures*, upon any lesser, or indeed any other
 " Consideration, than that of a wicked Dis-
 " honesty and Insincerity; of which, in these
 " Cases, GOD alone is Judge".

If it be true, that there is but one Consi-
 deration, *viz.* That of wicked Dishonesty
 and Insincerity, which will justify unchri-
 stianing, unchurching, or declaring out of
 GOD's Favour; and of that one Considera-
 tion, in these Cases, GOD alone is Judge,
 there is evidently an End of all Church-Au-
 thority, to oblige any to external Communi-
 on, and of all Power, that one Man, in what
 Station soever, can have over another, in
 Matters of Religion. And this will shew,
 what his Lordship's true Meaning is, under
 the many Colours and Disguises he makes use
 of, when he speaks of Excommunication; and
 that he does not write more against the *Abuse*,
 than the *Use* of it. Your Lordships will judge
 from hence, what View he has in pronounc-
 ing, at Page 101. " humane Benedictions,
 " *humane* Absolutions, *humane* Denunciations,
 " *humane* Excommunications, have nothing
 " to do with the Favour or Anger of GOD:
 " And in treating them as *humane Engines*,
 " *permitted* to Work for a Time (like other
 " Evils) by Providence, Page 101. as meer
 Out-

*Outcries of humane Terror, Page 99. as the
Terrors of Men, and vain Words, Page 98.*

How his Lordship can, consistently with these Opinions, make good his solemn Promise, made at his Consecration, “ To be ready
“ with all faithful Diligence, to banish and
“ drive away all erroneous and strange Do-
“ctrines, contrary to GOD’s Word, and
“ both privately and openly, to call upon and
“ encourage others to do the same : ” And how he can exercise the high Office intrusted to him in the Church ; or convey holy Orders to others, are Difficulties which himself only can resolve : And we humbly hope Your Grace and Your Lordships will think it proper to call for the Explication.

(2.) *In Maintenance of the Second Article,
we offer Your Lordships the following
Particulars :*

THAT, whereas his Majesty is, and by the Statutes of this Realm is declared to be, supreme Head of the Church, and it is by the Statute 1 *Elizabethæ, Cap. 1.* Enacted, “ That such Jurisdictions, Privileges, Superiorities and Preheminences, Spiritual
“ and Ecclesiastical, as by any Spiritual and
“ Ecclesiastical Power or Authority, hath
“ heretofore been, or may lawfully be ex-
“ercised, or used, for the Visitation of the
“ Ecclesiastical State and Persons, and for
“ *Re.*

“ *Reformation, Order and Correction* of the
 “ same, and of all manner of Errors, Here-
 “ lies, Schisms, Abuses, Offences, Contempts
 “ and Enormities, shall for ever, by Au-
 “ thority of this present Parliament, be unit-
 “ ed and annex’d to the Imperial Crown of
 “ this Realm.” In Consequence of which,
 the Kings and Queens of this Realm have fre-
 quently issued forth their Proclamations, In-
 junctions and Directions in Matters of Reli-
 gion; and particularly his Majesty, that now
 is, did issue his Directions, for preserving of
 Unity in the Church, and the Purity of the
 Christian Faith, concerning the Holy Trinity;
 bearing Date *Decem. 11, 1714. Georgii primo;*

Yet his Lordship, in Contradiction to this,
 affirms *Page 14. Sermon;* — “ If any Men
 “ upon Earth have a Right to add to the San-
 “ ctions of his (i. e. *Christ’s*) Laws; that is,
 “ to increase the Number, or alter the
 “ Nature, of the Rewards and Punishments
 “ of his Subjects, in Matters of Conscience
 “ or Salvation: They are so far Kings in his
 “ stead; and reign in their own Kingdom,
 “ and not in his.” And to the same Purpose
Page 18. “ The Sanctions of *Christ’s* Law
 “ are Rewards and Punishments. But of
 “ what sort? Not the Rewards of this
 “ World, not the Offices or Glories of this
 “ State; not the Pains of Prisons, Banish-
 “ ments, Fines, or any lesser and more mo-
 “ derate Penalties; nay not the much lesser
 “ negative Discouragements, that belong to
 hu-

“ humane Society. He was far from thinking, that these could be the Instruments of such a Perswasion, as he thought acceptable to God.”

And whereas the Scripture, and our own Liturgy from thence, has taught us to pray for Kings, and all that are put in Authority under them, that they may minister Justice, *to the Punishment of Wickedness and Vice, and to the Maintenance of true Religion and Vertue*; His Lordship asserts, *Page 20, Serm.* “ As soon as ever you hear of any of the *Engines* of this World, whether of the greater or the lesser Sort, you must immediately think, that then and so far, the Kingdom of this World takes Place. For if the very Essence of GOD’s Worship be Spirit and Truth, if Religion be Vertue and Charity, under the Belief of a supream Governor and Judge; if true real Faith cannot be the Effect of Force, and if there can be no Reward where there is no willing Choice: Then in all, or any of these Cases, to apply Force or Flattery, worldly Pleasure or Pain, is to act contrary to the Interests of true Religion, as it is plainly opposite to the Maxims upon which *Christ* founded his Kingdom; who chose the Motives which are not of this World, to support a Kingdom which is not of this World.

The two first Cases, here mentioned, relate to what is essential in the Worship of GOD, and Religion; yet he declares, That
to

to encourage Religion by Temporal Rewards, is to act contrary to the Interest of true Religion, as it is opposite to the Maxims on which *Christ* founded his Kingdom. This is to set the Worship of God and the Neglect of it, Religion and Irreligion, on an equal Foot in this World: As if because they shall hereafter be distinguish'd by Rewards and Punishments, by the great Judge, therefore the Magistrate were excluded from interposing with Rewards and Punishments to distinguish them here, and tied up from expressing any Concern for *His* Honour, by whom and under whom he beareth Rule.

This his Lordship further supports, *Page 22.*

“ And therefore, when you see our Lord, in
 “ his Methods, so far removed from those of
 “ many of his Disciples; when you read nothing in his Doctrine about his own Kingdom, of taking in the Concerns of this
 “ World, and mixing them with those of
 “ Eternity; no Commands, that the Frowns
 “ and Discouragements of this present State
 “ should in any Case attend upon Conscience
 “ and Religion;— no calling upon the *Secular*
 “ *Arm*, when-ever the Magistrate should become Christian, to inforce his Doctrines, or
 “ to back his Spiritual Authority; but on the
 “ contrary, as plain a Declaration as a few
 “ Words can make, that *his Kingdom is not of*
 “ *this World*: I say, when you see this, from
 “ the whole Tenor of the Gospel, so vastly
 “ opposite to many who take his Name into
 “ their

“ their Mouths, the Question with you ought
 “ to be, whither he did not know the Nature
 “ of his own Kingdom or Church, better than
 “ any since his Time? Whether you can sup-
 “ pose, he left any such Matters to be *decided*
 “ *against himself*, and his own exprefs Profes-
 “ sions?” Where your Lordships will observe,
 that all Laws for the Encouragement of Re-
 ligion, or Discouragement of Irreligion, are
 reckon’d to be Decisions against *Christ*.

The Passages produced under this Head,
 are as destructive of the Legislative Power,
 as of the Regal Supremacy: But the Acts for
Uniformity of Publick Prayer, and the Articles
 for *Stablifhing of Consent touching true Religion*,
 which, in the last of the said Acts, are injoin-
 ed to be subscribed, by several Degrees of
 Persons Ecclesiastical, being the main Fence
 and Security of the Established Church of
England, They seem to be singled out by his
 Lordship, to be rendred odious. The Pas-
 sage we refer to is to be found, *Page 27, 28,*
29. Serm. “ There are some professed Chri-
 “ stians, who contend openly for such an Au-
 “ thority, as indispensably obliges all around
 “ them to *Unity of Profession*; That is, to
 “ Profess even what they do not, what they
 “ cannot believe to be true. This sounds so
 “ grossly, that Others, who think they act a
 “ glorious Part in opposing such an Enormity,
 “ are very willing, for their own Sakes, to retain
 “ such an Authority, as shall oblige Men,
 “ whatever they themselves think, though not
 to

“ to profess what they do not believe, yet to
 “ forbear the Profession and Publication of
 “ what they do believe, let them believe it
 “ of never so great Importance. Both these
 “ Pretensions are founded upon the mistaken
 “ Notion of the *Peace*, as well as the *Authority*
 “ of the Kingdom, that is the Church of
 “ *Christ*. Which of them is the most insup-
 “ portable to an Honest and a Christian Mind,
 “ I am not able to say : because they both
 “ equally found the Authority of the Church
 “ of Christ upon the Ruins of Sincerity and
 “ Common Honesty ; and mistake Stupidity
 “ and Sleep for Peace ; because they would
 “ both equally have prevented all Reforma-
 “ tion, where it hath been, and will for ever
 “ prevent it, where it is not already ; and in
 “ a Word, because both equally divest *Jesus*
 “ *Christ* of his Empire in his own Kingdom ;
 “ Set the Obedience of his Subjects loose from
 “ Himself, and Teach them to Prostitute their
 “ Consciences at the Feet of *Others*, who have
 “ no Right, in such a manner, to *Trample*
 “ upon them. ”

If Your Lordships consider, by *what Au-*
thority the Acts of Uniformity were Enacted,
 by *whom* the Articles were made, and by
whom ratified and confirmed, You will dis-
 cern who they are, that are said to *divest*
Jesus Christ of his Empire in his own Kingdom,
 and stand charged by his Lordship, in the in-
 decent Language, of *Trampling* upon the Con-
 sciences of *Others*.

Your Lordships have now seen, under the *First Head*, That the Church hath no Governors, no Censures, no Authority over the Conduct of Men, in Matters of Conscience and Religion: You have seen, under the *Second Head*, That the Temporal Powers are excluded from any Right to encourage true Religion, or to discourage the contrary:

But, to do Justice to his Lordship's Scheme, and to set it before you in its full Light, we must observe, That he further asserts, that Christ himself (the only Power not yet excluded) *never doth interpose* in the Direction of his Kingdom here. After observing, *Page 13. Serm.* That Temporal Law-givers do often interpose to interpret their own Laws, he adds—"But it is otherwise in Religion, or the Kingdom of Christ. He himself never interposeth, since his first Promulgation of his Law, either to convey Infallibility to such as pretend to handle it over again; Or to assert the true Interpretation of it, amidst the various and contradictory Opinions of Men about it." To the same Purpose he speaks at *Page 15*, in a Passage before recited.

Since then there are, in the Church, no Governours left; in the State, none, who may intermeddle in the Affairs of Religion; and since *Jesus Christ* himself never doth interpose; We leave it to Your Grace and Your Lordships to judge, Whether the Church and Kingdom of Christ be not reduced to a meer
State

State of Anarchy and Confusion, in which every Man is left to do what is Right in his own Eyes.

And we beg Leave to close these Observations in the Words of the Thirty Fourth Article of our Church, ~~Whosoever~~, through his private Judgment, willingly and purposely, doth openly break (much more Teach and Encourage others to break) the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be Ordained and Approved by common Authority, ought to be rebuked openly (that others may fear to do the like,) as one that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of weak Brethren.

Having thus laid before Your Grace and Your Lordships the several Passages, upon which this Our humble Representation is grounded, together with our Observations on them; We must profess our selves to be equally surprized and concern'd, that Doctrines of so evil a Tendency should be advanced by a Bishop of this Establish'd Church, and that too in a manner so very remarkable-- That the Supremacy of the King should be openly impeached, in a Sermon delivered in the Royal Audience; And that the Constitution of the Church should be dangerously undermined, in a Book professedly written against the Principles

ples and Practices of some who had departed from it.

But, so it hath happened, this Right Reverend Bishop, in his extream Opposition to certain unwarrantable Pretensions to extravagant Degrees of Church-Power, seems to have been so far transported beyond his Temper and his Argument, as not only to condemn the Abuse, but even to deny the Use, and to destroy the Being of those Powers, without which the Church, as a Society, cannot subsist, and by which our National Constitution, next under *Christ*, is chiefly supported.

Under these Apprehensions, We could not but hold ourselves obliged to represent our own Sense, with that of our Brethren of the Clergy, to your Lordships, and to submit the whole to Your much weightier Judgment; Which we do, as with the most unfeigned Sorrow for the unhappy Occasion, and all becoming Deference to our Superiors, so with the most sincere and disinterested Zeal, and with no other View in the World, but to give Check to the Propagation of these Erroneous Opinions; so destructive of all Government and Discipline in the Church, and so derogatory to the Regal Supremacy and Legislative Authority, as we presume may have been sufficiently evinced. Of which our Honest and Loyal Intentions we doubt not, but Your Lordships in Your known Goodness will favourably apprize His Majesty, if it shall be thought needful or expedient, in order to set
this

this Matter, together with our Proceedings thereupon, in a true and proper Light.

We are by no means insensible, that there are divers other Offensive Passages, in the Sermon and Book above-mentioned, which we for the present omit, as not falling so directly under the two Heads proposed: Nor are we ignorant, that several Offensive Books have of late Time been published by other Writers, whose Confidence doth loudly call for the Animadversions of the Synod; to which also We shall be ready to contribute our Endeavours. But we apprehended This to be a Case very Singular and Extraordinary, such as deserved a separate Consideration, That a Bishop of this Church should in *his* Writings, make void, and set at naught those very Powers, with which He himself is invested; and which, by Virtue of his Office, he is bound to exercise: In particular, as often as he confers holy Orders, institutes to any Ecclesiastical Benefice, or inflicts Spiritual Censures. Nor were we less apprehensive, that the Eminence of his Lordship's Station and Character, as it aggravates the Scandal, would also help to spread the ill Influence, both further and faster, under that Colour of Argument, with which he endeavour to cover these his pernicious Tenets.

If Your Grace and Your Lordships, after having maturely weighed the Premises, shall find just Cause for the Complaints, which have given rise to this Representation, we rest assured,

red, that in Your Godly Zeal and great Wisdom, You will not fail to enter upon some speedy and effectual Method, to vindicate the Honour of G o d and Religion, that hath been so deeply wounded ; To assert the Prerogative given to all godly Princes in holy Scriptures that hath been so manifestly invaded ; and to re-fettle those weak and wavering Minds which may have been insnared or perplexed by any of the unsound Doctrines Taught and Published by this Right Reverend Bishop. Which Your Lordship's pious Counsels and Endeavours will be attended with the united Prayers of Us, our Brethren whom we represent, and of all good Christian People.

F I N I S